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Hindu Spiritual Magazine.

Shishir Kumar Ghose.

Presented by Mrs. Bela Chakravarty

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[NO 1.

THE WEEPING JESUS.

"The present war will kill all future wars and establish the brotherhood of man." That is the fond hope of everyone. Will it ever be realized? The answer is beyond the capacity of man. Just now, however, it goes without saying, there is universal mourning not only on this earth but the other side also. Jesus Christ and Satan have been struggling for mutual supremacy these nineteen hundred years. The former apparently has at last confessed defeat. That is what the Reverend Joshua Brookes said at the Lahore Diocesan Conference two years ago :—

"The fact that seven million men on each side were intent on each other's destruction showed only too plainly how far the

Church had failed in her mission. Each phase of Christianity was represented in the war and each branch of the Church had failed. In Germany the Lutheran Church had altogether failed to combat the anti-Christian teaching of Schopenhauer and Nietzsche. The Roman Catholic Church in the person of Pope had failed to grasp the opportunity offered to it of rebuking the German Government with reference to the outrages in Belgium. The Anglican Church and indeed, all churches had not sufficiently emphasised the wickedness of the war. And there had been growing a materialism even among church people which, the churches had failed to destroy."

The seven million men on each side have perhaps now been doubled, and more millions are coming to cut one another's throats in the battle field. Readers of the Bible know that Satan promised the sovereignty of the world to Jesus if he would but yield to him. Jesus rejected the offer, and that was the origin of the bitter fight between the two great representatives, one of good and the other of evil. According to the Rev. Brookes Christian churches of all phases and shades have either failed to maintain the superiority of their Master or gone over to the enemy.

Jesus, after rejecting the proposals of Satan, began to lead a crusade against the latter. He preached that Satan was not a friend but a foe in disguise. This deceitful creature meant to introduce family feuds which might result only in all round destruction. For, said he, there was but one God, one Creator, one Father and, therefore, men were all brethren and formed one family. "Don't listen to Satan," said he, "and seek to injure your brother. He promises sovereignty of the world. But what does that mean? It means the slavery of your brethren, it

means he will help you in making a slave of one who is your brother. Reject him and if you do that, I shall give you the sceptre of the world but of Heaven."

Men wondered. They reflected on the bewitching life that Satan promised. Would it not be glorious, thought they, to sit on a raised throne and make their fellows tremble before them? "Would it not be delightful to make others work for their pleasure? What does the Prophet promise? Kingdom of Heaven—is it not? But who knows there is a heaven at all? A bird in hand is worth two in the bush. Why should they give up pleasures which are within their reach for the prospective happiness of a heaven which may or may not exist? They did not like the proposal of Jesus at all.

They wanted to confound the Prophet by a question. They asked—"Lord, what am I to do with a brother who hurts me? You say that all men are brethren. But how shall I deal with a brother who proves an enemy of mine?" Jesus replied: "If a brother hates you, love him in return. If he strikes you on one cheek, turn the other. That is the way you should treat a brother. If you do this, you will not only secure the kingdom of Heaven but also peace and happiness on the earth. Don't believe what the other fellow says that there is pleasure in the sovereignty; the great sovereigns on this planet are the most miserable. Know you this—that if you wish to punish an enemy, the surest, the safest and the best way is to love him!"

Men demurred at this counsel: they preferred the one given by Satan. And they began to follow the rule of beggaring their neighbours, tooth for tooth, blow for blow. Satan thus

triumphed and people flocked round his standard. They invented gun powder, they cast cannon, they constructed forts, they built ships. They discovered dynamite and learnt to fly and fight in the air, nay, also dive and carry on warfare underneath seas and oceans. When they found a nation weaker than they, they made them slaves. The stronger thus roamed triumphant; the weaker groaned; and Jesus Christ wept. And he is now weeping incessantly, shedding bitter tears of agony day and night. When will the Christian people of the west take pity on their Saviour and wipe out His tears by following His advice? Echo answer—when?

PIYUSH KANTI GHOSE.

STARTLING FACTS IN SPIRITUAL SCIENCE.

Now that spiritualism is being inquired into by the greatest Scientists of the age like Sir Oliver Lodge and Sir W. Crookes, it were time to give publicity to the truths arrived at by generalizing the spirit communications received in seances, and by culling the experiences of hypnotised mediums who were made to function in the super-physical planes, as well as the descriptions given by natural or developed clairvoyants and seers. Our records of private seances held regularly for the last four years, go to emphasise the expositions of eminent Spiritualists in their works, whose name is legion. Mr. J. Hewet McKenzie, in his admirable work "Spirit Intercourse—Its theory and Practice", makes some startling revelations about the hereafter, from personal experience in other planes of existence—which simply verify our records. Our records speak of the following finer planes after the *Bhuloka* (or the Earth):— they are *Bhubarloka* (astral plane), *Swarloka* (the 1st. Heaven) and then the *Maharloka* (the 2nd. Heaven), the *Janaloka* (the 3rd. Heaven), the *Tupaloka* (the 4th. Heaven) and the *Satyalo* (the 5th Heaven). Now Mr. McKenzie makes the following classifications. The Astral world composed of 1st., 2nd. and 3rd. spheres, then the 4th. sphere, the Heaven of the carnal minded and then the 2nd., 3rd., 4th. and 5th. Heavens are called the 4th, 5th, 6th, and 7th spheres. For the elucidation of our readers we give his

detailed description here which is worth quoting. On page 158 of his work we find the following :—

Descriptive Table of Spirit Spheres.

"FIRST SPHERE OR ASTRAL WORLD.

	Lower.	Middle.	Upper.
Earth's distance	300 miles	550 miles	750 miles
Degree of light	0 to 30°	30 to 50°	50 to 70°
Soil	Rock	Shale	Earth
Atmospheric conditions	Dark and humid	Dull and moist	Slightly moist
Vegetation	Fungus only	Mosses only	Indifferent shrubs and grasses
Animals	None	None	Pet animal
Vices	Gross animatism	Secondary vices	Thoughtlessness
Virtues	Dormant	A few active	Progressive desires
Dwellings	Practically none	Similar to earth	Extremely simple

"SECOND SPHERE.

	LOWER	MIDDLE	UPPER
Earth's distance	1,000 miles	1,150 miles	1,250 miles.
Degree of light	70 to 80°	80 to 90°	90 to 99°
Vegetation	Elementary flowers, etc.	Secondary flowers, etc.	Superior flowers, etc.
Animals	Pet animals and birds	Animals, birds and fish	Animals, birds and fish
Characteristics	Narrowly religious.	Ultra religious.	Restricted excellence."

"THIRD SPHERE.

The family sphere, commonly called the Summer Land 4,350 miles from earth; light, 100 to 110 degrees, Pet animals and birds are most numerous on this plane. Flowers and fruit in rich luxuriance; habitations interspersed with gardens; houses built in brick, and also stone. This is the principal sphere of children, where they receive their education on arriving from earth."

"FOURTH SPHERE.

Sometimes called the philosophers' sphere, 2,850 miles from earth; light, 110 to 120 degrees; pet animals and birds of rare beauty and intelligence, but fewer than third sphere; inhabitants dwell together in brotherhoods, devoting much time to intellectual, artistic, and ascetic pursuits. Those who reside here are practically disconnected with affairs of earth, their interests being devoted to spheres above, or in training those upon the third sphere to become more capable teachers and helpers of those below them."

"FIFTH SPHERE.

The advanced intellectual and contemplative sphere, 5,050 miles from earth; light, 120 to 150 degrees; no animals, except birds of great beauty; flowers and foliage more highly developed in form and colouring; inhabitants devote their time and effort to contemplation and aspiration, and in helping by instruction those upon the fourth sphere."

"SIXTH SPHERE.

The love sphere, 9,450 miles from earth; light, 150 to 180 degrees; birds and flowers are still to be found, but of a very rarefied nature Buildings of rare coloured stone work."

"SEVENTH SPHERE.

The Christ sphere 18, 250 miles from earth. Here there are to be found neither birds, beasts, fish, flowers, trees, nor grass. The foundation of the sphere is no longer composed of earth, but is crystalline in nature. Here one finds the streets of gold and buildings of jasper so long sung about. It is so dazzling in brightness and has an atmosphere so reared, that long years must elapse before man's soul is fitted to dwell there."

Now our records go to describe the Bhuharloka as subdivided into the good, bad and indifferent locations of men who led the composite passionate lives of ordinary human beings. These subdivisions exactly tally in their character with the description given by Mr. McKenzie. The *swarloka* is the fourth sphere, which is something like the Theosophists' mental plane but not quite. The gentlemen whom in the trance state, I helped to function in this plane, always told me of the peculiarity of the light there, the sweet sandal paste smell of its atmosphere, and the bright colour of its trees and the luminousness of its flowers which turned and looked at you like ordinary living human eyes, as you reared them and showed their sympathy or aversion for you by bending towards you to be touched and giving out a sweet odour or turning away from you. Now let us see what Mr. McKenzie says about them. This is his description of the flowers and trees (P. 172 of his book):—"As one enters a garden of flowers the blossoms turn towards the visitor; so sensitive are they to the influence of spiritual beings, and when approached they slightly extend themselves on their stalks and emit sweet odours when touched. There is a marked difference between the attitude of flowers to certain

individuals, for to some they seem to respond with joy, while from others they turn away. It is unusual for any one to pluck flowers."

They do not decay but remain fresh by being rejuvenated from within. Again our mediums have always told me of places where there were regular mills for cloths, bricks, stones, etc. These were worked by our departed *tantis* (weavers) bricklayers, carpenters etc., ! We often used to receive these assertions with a sort of amused gratification but, Mr. Mackenzie disillusioned us.—(P. 161)

"Skilled chemists and engineers have constructed machines, which may be termed chemical generators, which revolving at high velocity, draw from the air particles of matter of various qualities and substances from which are manufactured articles similar to cloth, glass, bricks, wood, metal etc." On page 165, we find "Not only are there professions but there are trades to be found, builder, cabinet makers, upholsterers gardeners, navies etc., all required, each engaged in following his trade quietly."!

The author also renders us a great help in giving scientific explanation of many a physical phenomenon. He tells us that table-tilting is due to the formation of an etherial hand, with sometimes three fingers including the thumb, and sometimes with no fingers at all, but a sort of stick form with a knob at the end,—which gives motion to the table just as it were moved by a solid hand. This etherial hand is formed from the etherial bodies of the sitters or the medium (generally), by the control, helped by the chain magnetism of the sitters. Before the astral vision, solid walls appear porous and translucent, nay, often transparent, allowing easy passage to things from another room ;

for those solid things would be equally porous and like water passing through solids, would easily pass through them. It is a known fact that before the action of the X-ray, solid lids of boxes appear as transparent as glass lids : so that a coin placed inside, can be easily seen from outside ; just as pens and pencils can be seen through the covers of showcases in stationery shops. A man who has mastered the mystery of the fourth dimension, can easily transform so-called solids into astral matter, and *vice versa*. Indian Yogis locked-up in a lock up have been found passing through barred doors as easily as if they were luminous bioscopic figures, without any flesh and blood to offer resistance.

Some ten years ago, a mad Mahomedan girl of about sixteen—rather of a dark complexion and a short anguline face wearing a dirty cloth, could be seen in the streets of Calcutta, throwing to the mob dogging her steps, handfuls of *paysas* (copper coins) from her apron. These coins she got from nowhere and her apron was never without them. The persistent mob never allowed her a moment's rest, but always teased her for these coins. The recipients of these coins at once ran to the nearest shops to purchase something with the coins, which they believed would not last long but gradually disappear, as if by evaporation !

Now, this girl escaped somehow from the hands of the Calcutta mob to snatch a day's rest and privacy in Baranagar (in the northern suburbs). I was then 2nd master in the Baranagar Victoria Government Aided High English School ; and our school building was close to Baranagar Thana. One day in May at about 1.-30. P.M. (during the half hour's interval) a noisy crowd passed by the school gate facing the Ganges, and at the centre

Of the crowd I caught sight of a dirty girl, almost grey with dust. The Sub-Inspector of Police of the Baranagar Thana, a friend of mine, asked me through a constable to see him on my way home after school hours ; which I did, to find the girl sleeping in the Thana lock-up to prevent mobstation, quietly taking her afternoon siesta after how many tedious days God only knew. The mob had been dispersed by the Police, as the girl had prayed for protection from the crowd ; and she had herself entered the lock-up as the safest place for her. Of course the lock-up was not then locked-up ; for the Police had no case against her. In the meantime she had her bath and meals (kindly supplied by the Sub-Inspector's generous wife). After I was with the Sub-Inspector for half an hour, she prayed to be locked up, to relieve the constable on guard, who was dispersing all crowding near the lock-up ; for people came to her for the sake of gain, and that is enough to draw a crowd anywhere and any time. As the constable was wanted somewhere else, he put her under lock and key till he returned again. But before the constable had taken four steps, she was by his side asking for some Sukha (tobacco-powder mixed with lime powder) ! The constable ran back to try the lock ; but it was all right and he informed the Sub-Inspector of the strange phenomenon, saying "she is a she-devil and no woman" ! We then had her once more locked up before us ; but before the key was turning a complete turn, she was nowhere. We were all taken aback ! Here was solid passing through a closely barred door which not the strongest prisoner could pass through. On inquiry, she was found chatting familiarly with the Sub-Inspector's wife, upstairs ! Then she came down laughing and gave some things to the Daroga—things

which were in his box of which the key was in the Sub-Inspector's pocket ! The things were then put back with the help of the key. "You are the worst thief, for a Police man,—woman," said the Sub-Inspector. "Well, if you touch any iron safe the contents vanish and it will be hard to fix the theft on you on the evidence of the senses !" Really the Police Inspector with all his subordinates,—were nonplussed after some more test cases ; and they prayed to her to give their "elaka" a wide berth ; carrying her back in a gharry to Calcutta and to her mob and her strange ways ! She said she was helped by her control, a "gin" (spirit) But she must be herself something of a gin to dematerialize her solid body, so that she could pass through the barred door in open daylight and before lots of people

The author also tells us that in automatic writing, the answering thoughts are flashed from the astral body of the spirit into its etheric brain, whence it is carried into the etheric brain of the writing medium ; then these thought waves are transformed into cellular vibration in the physical brain of the writer, who perceives them as something like inspirations, and these are then symbolised into letters through the spinal chord, the nerves, and muscles of the writer's hand ; the only difference between self writing and automatic writing being the will element ! This is a very sensible explanation of the actual experiences of the automatic writer in whom the personal element cannot be wholly eliminated, except in unconscious writing, as in the case of trance medium or an illiterate medium. But I have no personal experience of an uneducated or unlettered person helping as an automatic medium ; but on the contrary I have found the communications, much tinged by the personal element. I have read though of illiterates writing in different languages ; but so

'far as my experience goes, personally I have no memory or experience of any such possibility.' Once I remember to have written a Persian poem in Urdu characters though I know not Persian ; but I had read Urdu sometime all the same ; and in all conscience the personal element was there, for aught I know. Of course I have got elucidations of higher principles and explanations of higher laws, not known to mortality, through my hand which was but a mere passive instrument during the communication ; but I cannot vouch for facts I have no experience of.

P. K. Roy.

THE WAR AND THE WORLD BEYOND THE GRAVE,



MY LATEST MESSAGE FROM MY DEAD FATHER.

By MISS ESTELLE STEAD.

[*Received Aug. 27, 1917*]

Clinching proof can never come except the mind be caught un-
awares. Why? Because the living self in the unseen must
flash itself on the living self in the seen. What does this mean?
That the screen of the conscious mind must be bear of images,
so that the active mind in the unseen can throw its images
onto a clear surface, as onto a mirror, which reflects only the
objects it is desired to portray. While the conscious mind in-
carnate is active it is busily picturing what it desires or others
may desire. The screen of the mind is full of these thought
images, and the images received from us are blotted and indis-
tinct, confused and dimmed. Never come to see advice or help
along any particular lines; it is foredoomed to failure for the
reasons given. We know what is required, and will always res-
pond when possible. Commune with us for love of communi-
on, and all other things that love can dictate and circumstances
will permit shall be added thereto.

W. T. STEAD.

One of the most remarkable results of the war has been the
development of what, for want of a better expression, I will call

telegraphic communications, while postal service has been particularly held up. Short messages from the "dead," telling of arrival, giving assurance that the transmitter is happy, and tests of identity are being received daily. But my experience and the experience of others who have studied the communications received since the outbreak of war is that long and concise messages are of very rare occurrence to-day.

The causes for this may be summed up as follows:

The numbers passing over.

The conditions around the earth plane.

The mental condition of the receivers here.

Many of those who have studied communication on the other side—and it is by no means all who have—are using the knowledge they had gained, and which they were using, before the war, to transmit longer messages for themselves, and to help the newly arrived to get in touch. It appears to need all their knowledge and strength to get just a few words of assurance and comfort through, and when once the telegraphic message of hope and comfort has been communicated, little more seems able to be achieved, save a repetition of that message or of similar short messages of identification and comfort.

Until the newly arrived has studied the subtleties and difficulties of communication for himself and learned how to manipulate and overcome them he will not be able to transmit anything in the way of a letter or longer message. Even then, having learned how to communicate himself—and this is a fact which many on this side who have received these short telegraphic messages and tests of identity, seemingly easily, find difficult to realize and grasp—much depends on the conditions here as to whether, once transmitted, the message will ever be

received or, if received, will not be so much altered and distorted as to be almost unrecognizable as coming from the loved son, father or husband from whom they long to hear.

The conditions around the earth plane at present are terrible. The war is setting up so many clouds in the mental atmosphere that according to messages received from those on the other side, a thick black darkness envelops the earth as a fog. This has to be penetrated by those wishing to send messages. These are guided in their efforts by the lights which we send out here. From each individual one of us here emanates light, the force and strength of which is regulated by our spiritual development and the strength of the love power within us. Where there is great love the light is strong and attracts the loved ones. Where there is spiritual development the light is also strong and attracts many, and often those on the other side who are unable to get in touch with their own people will be able to communicate. But when there is spiritual development and a strong bond of love powerful in its unselfishness, then, given the right psychic conditions, there will be the clearest and purest of communications.

These elements seem to be essential if good communications are to be obtained.

As my father says in his message, "Commune with us for love of communion, and all other things that love can dictate and circumstances will permit shall be added thereto."

Again and Again I have proved, by only too bitter experience, that if one seeks for a message along any particular line or with regard to any particular subject, one is foredoomed to failure; that love and prayer and patience are needed to bring about right conditions, and that often when we least

expect it and are not looking for it, the message which is helpful comes and the advice we need is given.

As these boys and men learn how to establish communication for themselves they in their turn help the more newly arrived to come into touch with their loved ones even as they themselves have done. Raymond Lodge, who came so quickly into touch with his home people after passing over, owing to the fact that they understood the necessity of giving certain conditions, has stated, and others whom I know personally on the Other Side have also told me, that this is their special work.

One of the most convincing methods of demonstrating their continued existence is by being photographed. I have several times since he passed on obtained photos of my father on the same plate with me under rigid test conditions—on plates which I have never let out of my sight, save for the few moments they were in the camera for my photo to be taken.

I also lately obtained a splendid photograph of my brother, who passed over in 1907. He promised me before I went for the sitting that he would be photographed instead of father, if he could manage it. I said nothing of this to the lady who sat with me for the photo to be taken, or to the photographer. I put my own marked plate in the slide myself, and stood by while it was developed. My brother's face appears quite as plainly as mine, and has been recognized by many who knew him in life. He was seldom photographed when here, and certainly never with his head in exactly the position it is in this photograph received nine years after his passing.

It is only natural that those who have passed over in the war should, when conditions allow, use this means of establishing their identity, and many have done so successfully. One case

of particular interest is that of a boy who was blown to pieces in France last year. His mother wrote in great distress to a friend in Edinb'burgh stating that the boy had been killed. This friend had not seen the boy since his school days, but being interested in Spiritualism and able to get in touch with those on the other side, she asked her father, who has passed over, if he thought it would be possible for the boy to be photographed. He said it was doubtful, but they would do their best. She therefore made arrangements to have a sitting with the Crewe mediums, who possess this power which enables those on the other side to manifest sufficiently to be photographed.

Two plates were exposed, and on one, beside the photo of of the lady herself, there is an unmistakable photo of the boy. I have seen it and a photo taken before the boy went to France, and there is no mistaking the likeness. She sent the picture to his parents, who before this had not been believers in the possibility of communication with those who have passed on, with the result that they are now convinced of it and have received several comforting and assuring messages from their boy. Another boy was able to establish his identity and give proof of his continued existence by giving a message to a medium in New Zealand for his mother in England. This is the account sent me by my friend, Mr. Trolove, of Wellington, New Zealand :

"Four or five months after the war started a medium at the circle in Wellington of which I am a member, was controlled by some distressed soul who wanted his mother. He gave his name and said his age was twenty-three, and that he had died in hospital from wounds at Compiègne. He begged us to write and tell his mother, and gave her name and address in England. Would

we write and tell her he was happy and that all was well with him? I wrote, and got a reply by return mail acknowledging the facts and thanking me for the message." I have in my possession a letter from the boy's mother confirming Mr. Troløve's statement.

At the W. T. Stead Bureau we have seen many reunions. This bureau was opened a few weeks before the war at the instigation of those on the other side, in order that, we now realize, it might be ready to help those who would be cast into mourning and despair through the war. The aims of the W. T. Stead Bureau are the same as those of the Julia's Bureau, founded by my father in 1909 and closed after his passing in 1912, and which he set forth as follows :

"It is not established to solve scientific problems nor for the purpose of psychical research. Its one and only object is to help those who mourn to communicate with their loved ones who have passed on to another world ; to heal broken hearts, to comfort Rachel mourning for her children, to bring sure and certain knowledge of immortality to light by restoring communication between death-divided friends and relatives."

Here at our weekly meetings many a boy on the other side has had just the opportunity to find the conditions for which he has been longing, to make his presence known to those mourning him here. It may not be that the actual person with whom he especially wishes to come in touch is present ; it may be a friend, it may be a distant relation. The boys will insist on being described again and again, and being relatives and friends who have passed over to be described also, until they have been recognized and have obtained a promise that a message will be conveyed, if possible, in order to bring about conditions

so that they may be able to give direct evidence to their dear ones.

Up to the present I have spoken of those who have been able to establish their identity and come into touch with their beloved ones on this side. These are the fortunate ones, but there are hundreds who are not able to bring about the right conditions.. Many have to watch their dear ones, mourning them as dead, and are able to give no sign.

But not only for this reason is it so very essential that those who have realized this truth and who have had it demonstrated to them by their friends on the other side should make it known whenever opportunity occurs, but because it makes so much difference to those who are passing on if they know something of it. Many in passing to the Spirit World do not realize where they are, or what has happened. The only heaven they know about—if they know about it at all—is the one they have been taught about as children, and they are not able to grasp the fact that they have cast off their mortal bodies.

They are as in a dream, not knowing where they are, trying to fight on and not understanding why their comrades do not notice them, and are unable to realize what it all means.

We are often told by those on the other side that loving thoughts and prayers sent out from this side are of enormous help, in that they concentrate power which enables the bands of spirit people working in the battlefields to break down this condition and bring realization of the truth of life after death to those who pass over in ignorance.

It is only when they themselves desire to learn that they progress, and it is in creating this desire that our loving thoughts and prayers are so helpful, and that the ministering spirits are able to

come to them and to teach them the laws of the Spirit World. As they learn and progress their spirit body becomes finer and finer, and they are able to realize more and more fully the glory and beauty of the Spirit World, about which they can tell us so little. For to understand we must be able to compare, as my brother wrote when my father expressed his disappointment that he could tell him so little of the life he was living: 82968

"When I think of the ideas that I had of the life I am now living, when I was in the world in which you are, I marvel at the hopeless inadequacy of my dreams. The reality is so much, so very much greater than ever I imagined. You and I and all the people that on earth do dwell are too apt to imagine this life as only an extension of the old life. Everything is to be as it is only more so. But everything is not as it was. It is a new life, the nature of which you cannot understand although it is possible to explain something of it by analogy. Imagine yourself a caterpillar on a cabbage leaf. 'Things will be better on before you,' you say to the caterpillar. But what does 'better' mean to the caterpillar? More cabbages, ever more cabbages, and ever cabbages; more sunshine, less rain, and no hungry birds to eat you up. All caterpillary ideas limited by the sensations and aspirations of a cabbage world. After a time the caterpillar becomes a butterfly. But how can the butterfly explain to the caterpillar the condition of his new life, the buoyancy of flight, the joy of love, the sweetness of the honey-flowers? These essentials of the new existence are incapable of being explained to the caterpillar mind, for the vocabulary of the cabbage would contain no words capable of conveying concepts entirely alien to the caterpillar's senses. So it is with me. I tell you it is better on before you, always, and far better than I ever dreamed of. But.

when I come down to tell you wherein the betterness consists I feel like the butterfly sitting by the caterpillar and endeavouring to explain what sight is, what light is, what flight is, wherein lies the joy of love."

Often people will say to me, "you seem to be so in touch with your father ; cannot he tell you something definite about the end of the war?" He has told me many interesting things in connection with the war, but from what he says it is impossible for him to see very far ahead. He foretold the great change in Russia some while before it happened. He has once or twice spoken of the work being done on their side in connection with the eventual settlement, but says he is too much in the war conditions to be above and to be able to see exactly when the end will be. He often speaks of the great difficulty of getting sufficiently "into tune" because of the present conditions around the earth plane to talk on the war, or even general matters at any length. But he can see the light of Peace growing clearer and nearer, and gives his message of hope for the future :

"The earth is now covered with black clouds, and is a place of weariness and sadness, but the time is coming when it will be an earth of joy and gladness. We see sweet peace. More light, more light will come till the two worlds blend into one." The "Progressive Thinker."

DEATH—FROM THE HINDU POINT OF VIEW.



THE Hindu deity, who is supposed to be King of 'Death' is known as 'Yamaraj' or latterly 'Dharmaraj'. The Hindu calls death 'mrityu,' a word which derived its origin from the verb 'mri', which means 'to fade away.' But the most suitable and the best equivalent of the word will be 'to become indistinct to human view' and there is little doubt that the ancient Hindus applied it in this sense. It is known to the whole world that the ancient Hindus had a very firm faith in the future life of a man after death in *the Bright Region of Heaven*. Death meant to them only a disappearance from the earthly sight of man. It never meant anything else than this. It was a firm conviction with them that the Spiritual life of a man never ceases to be, though the material one ends with death. This belief, though much degenerated now, still prevails amongst us in an obscure sense.

One can see that all ideas and notions of the Hindu are governed by a class of spiritual thoughts peculiar to every individual of the nation. And this though to a large extent true of other peoples of the world, is not so marked a feature of their faith as that of the Hindu. All Hindu religious books have been written with this purpose in view. If you ask a Hindu what is the ultimate aim of his life, he will at once give you a bold reply that nothing but spiritual regeneration constitutes that goal or

destination. It is, therefore, that the supreme aim of all the Aryan Rishis had been in ancient times to lay down rules and religious regulations the violation of which meant a menace with punishment in Hell and deprivation of the enjoyments of Heaven. You can easily understand the positive and negative sides of this conclusion. If you read the Shrimad Bhagwat or the Debi Purana or the Ramayana or the Mahabharata, nothing will frequently come to your notice. That thing is this, that salvation or 'mukti' has been the corner-stone of the religious faith of the Hindus. Read the Gita and you will be admirably impressed that

ন জায়তে ম্রিয়তে বা কদাচি
 ন্ময়ংভূত্বা ভবিতা বান ভূয়ঃ ।
 অজ্ঞো নিত্যঃ স্বাস্থ্যতোয়াৎ পুরাণো
 ন হন্ততে হন্তমানে শরীরে ॥

"Neither it (Soul or real man) was ever born, nor will it ever die. It has no present, future or past. It is always living. It is eternal. It cannot be destroyed or killed." So it is clear from the above that the ancient Hindu cared very little for death or he was not in the least afraid of it.

The reader knows that this instruction upon death was given by Lord Krishna to his friend Prince Arjun. When he was getting anxious, how he would be equal to bear the separation of his dear and near ones by death. The former gave him the above piece of sound advice, proving conclusively that death was never a real separation, and nothing like death really existed. He gave him a world of advice that by dying, a man was never carried far from those who loved him; whom he loved and therefore it was all in vain to carry or mourn one's

death. Hindu books are full of instances, which goes to show that death is not an irrevocable loss to a living being and that his progress and prosperity do not cease with his closing the worldly life.

Just mark the tenor of Hindu religious writing and two very clear and convincing points of sound reasoning will at once captivate your eyes and impress your minds. They are as follows :—

First, however sinful and criminal a man is just now, it is not true that he will ever remain so and hinder the path of his salvation. Secondly, repentance of evil actions even come after death and even then he can reform and reclaim it, if he has not done this during his material existence. The Bible has only one instance of Job, but if you search the Ramayan and other books of the like kind, instances will be overwhelming to you. After a thorough perusal of the books, you will come out with the impression that the Hindu's notions about death are not material but wholly spiritual, and that there is a constant and persistent effort on his part to make this world an elementary place of happiness. As some Christian missionaries have remarked, Hindus never fought shy of the inevitable difficulties of the world. Order is an external manifestation of internal energy. We can challenge any man to show if there were or are still any better organisations of the worldly life among any other nations of the earth than in the ancient Indians.

It is now time to see what the word 'Yama' means in reality. In the Rig Veda it has been explained to mean "government or control of evil desires or passions"; Now the place where man is said to go after death itself is called 'Yamapuri' or country where men may go to control or learn how to govern their passions. But in our opinion it will be more convenient and

reasonable to make it mean a locality where men who have already controlled their passions or conquered their evil desires must go to live. As it is inevitable for all men to go there after death, it becomes an axiomatic truth according to the Hindu religious belief that all men when they have mustered their passions leave this world for that happy abode. The very name of this higher region is indicative of the fact that here 'Yama' or control is a governing factor of its inhabitants and this no doubt testifies to the living idea that this dominating characteristic of the denizens of this celestial zone is the fullest development of that tiny spark of bright wisdom which is only possible in mortal men in an undeveloped and incomplete state, which you may term as 'repentance.' It was underlying this supreme idea that the ancient Hindu sages preached the doctrine of 'Tyaga' which exactly cannot mean 'Renunciation' for they never told or enjoined upon you to keep aloof from this world but to live in this world having this doctrine as a practical measure against the epidemic of 'artha' 'kama' and 'mada' or money, lust and pride. But if a man has passed this test of 'Tyaga' during the period of his mortal life, so far so good; because then he seems to make, rather convert, this mundane universe into a real paradise. But is there any doubt about it that when he dies, he leaves behind him his unreal or material body, which is only a rough sketch or imitation of his real or spiritual body? It is only the former which stands in the way of his attaining to perfect 'Tyaga', but no one can deny when the thorn is taken out and healing balm applied, pain and sufferings cannot exist, and a perfect harmony will be then the order of the day. It is this condition that the Hindu says that man reaches after death.

DEATH—FROM THE HINDU POINT OF VIEW. 27

The above makes one more point clearer. It makes it quite plain that the thing which always is dinned into our ears that we should avoid and shun evil things and engage ourselves in what is good and useful is the only thing that animates our lives. The rays of the sun brighten a dark dungeon, but when the rays depart, the room again becomes dark, but if anything pollutes the healthy atmosphere of the room it can by no means affect the light, which from a scientific point of view far from being affected will detract from the evil influences of the poisonous substance. So it may be said that when this animating property of our life the soul abandons, the dungeon of the material organism of man becomes cold and stiff. And also when our material body during the presence of the soul is overpowered by the evil passions or desires, well it cannot check the latter's moral force but on the contrary it becomes in a considerable degree a dominating factor in putting them down and saving the man from falling into the imminent danger which must otherwise have fatal effects upon the man. It is this pure and animating substance whose departure is known on this mundane earth as death. So death is not the annihilating of the real purpose of our eternal life but the rejection of superfluous growth at a turning point to higher regions of residence. The Hindu terminology 'Tyaga' is something more than a parallel to death. 'Tyaga' means leaving this mortal coil or rising above death. So our distinguished countryman and the greatest Indian scientist Sir Jagadish Ch. Bose in his recent speech on the occasion of opening his Research Institute said, "It was a woman in the Vedic times, who when asked to take her choice of the wealth that would be hers for the asking inquired whether *that would win for her deathless-*

ness. What would she do with it, *if it did not raise her above death?* This has always been the cry of the Soul of India not for addition of material bondage, but *to work out through struggle her self-chosen destiny and win immortality.*" (our italics.)

So, what is this rising above death or reaching the condition of deathlessness? It is nothing more than winning the faith that what we have expressed at the outset of our essay, i.e. 'the spiritual life never ceases to be though the material one ends with death.' If anyone reads the whole contents of Sir J. C. Bose's speech or a true one will find the 'Tyaga form of self denunciation has been given a prominent place in his writing. Thus death can mean nothing else for a Hindu than attaining to this spiritual life or immortality and it is to this 'self-chosen destiny' that he aspires through the struggle of this life and death.

(To be continued).

BISWA NATH MOOKERJEE.

Gorakhpur.

A SOLDIER'S STORY OF HIS AFTER-DEATH EXPERIENCES



WE reproduce the following editorial notes from a recent issue of the "Occult Review":—

AUTOMATIC COMMUNICATIONS.

I should be sorry to say the number of manuscripts of an inspirational or automatic character which are offered me for publication. The enormous majority of these strike me, I confess, as being undiluted twaddle; and I am therefore naturally prejudiced against anything of the kind. I am quite willing to admit that many of these rejected manuscripts may be genuine communications from the other side. That, however, does not in the least prevent their being perfectly worthless in character. The fact that a spirit has learnt the method of controlling a medium does not prove that his ideas and impressions of the other world are worth transcribing. Nor, again, does it prove that he is able to secure their transmission in such a form that they will be anything but a very misleading version of that which he wishes to say. Add to this the fact that large numbers of this communicating entities are obviously posing under assumed names, and in false characters, and we shall readily recognize that the proportion of records weeded out from this vast mass of material, which is in any way worth giving to the world, is small in the extreme; in spite of the fact that here and there

one comes across some communication which impresses one by its apparent bona fides, and contains something of real interest in the reflection it imparts to the reader of other world conditions, and realities. So many people who have the gift of automatic writing or mediumship of an undeveloped type seem to jump to the conclusion that they have been specially selected as chosen vessels for the communication of some wonderful revelation to the world at large, and they do not dream of applying the ordinary canons of criticism to such productions as are transmitted through their mediumship. There are, indeed, I am afraid, only too many of us nowadays who are ready to imagine that we have been privileged to hearken to the chimes of the celestial bells when it is only the muffin-man after all. It is, however, true that the barriers between this world and the next, as Sir Oliver Lodge has told us, are growing thinner every day, and this is surely the cause of the very large output of this kind of literature, which is unquestionably of much greater volume than is generally realized, owing to the fact that only a very small percentage ever finds a publisher.

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"PRIVATE DOWDING."

I am glad to be able to affirm my conviction that the little book just published under the title of *Private Dowding* by Mr. John M. Watkins, of Cecil Court, Charing Cross Road, does not fall under the category just mentioned. There is something about the record of Private Dowding, as told by himself (through the mediumship of "W. T. P."), which disarms the hostile criticism of the sceptic by the very simplicity and unpretentious straightforwardness of its telling. The communicator, in striking contrast to many self-styled notabilities of the spirit world, adopts throughout a deprecating and indeed

apologetic attitude with regard to his own personality. The message he has to give, he humbly suggests, may be of some value to the world, but the giver himself is a nobody, whose life has been just that of hundreds of thousands of others who come into the world and pass out again, leaving no trace behind them, good, bad or indifferent. Dowding was an orphan and somewhat of a recluse, and made friends slowly; and he seems to intimate that he has left no one behind who would be likely to mourn his loss. By profession he was a schoolmaster in a small East Coast town before the war, and became a soldier in the autumn of 1915, leaving his narrow village life behind. He joined the Army as a private, and died as a private his soldiering lasting just nine months, eight of which were spent in training in Northumberland. He went out with his battalion to France in July, 1916, and was killed, he states, by a shell splinter one evening in August. "As you see [he observes] I hasten over these unimportant events, important to me once, but now of no real consequence. How we overestimate the significance of earthly happiness! One only realizes this when freed from earthly ties. . . . I was afraid of being killed, and was sure it would mean extinction. There are still many who believe that. It is because extinction has not come to me that I want to speak to you."

Private Dowding, if this is his real name, for the transcriber gives it with some diffidence, thus describes how he met his death. "I have [he says] a perfectly clear memory of the whole incident. I was waiting at the corner of a traverse to go on guard. It was a fine evening. I had no special intimation of danger until I heard the whizz of a shell. Then followed an explosion somewhere behind me. I crouched down invol-

untarily, but was too late. Something struck hard, hard, hard, against my neck. Shall I ever lose the memory of that hardness? It is the only unpleasant incident that I can remember I fell, and as I did so, without passing through any apparent interval of unconsciousness, I found myself outside myself. You see I am telling my story simply. You will find it easier to understand. You will learn to know what a small incident this dying is. . . . I did not know whether I had jumped out of my body through shell shock temporarily or for ever. I seemed in a dream. . . . Soon I should wake up and find myself in the traverse waiting to go on guard."

DEATH AND AFTER.

Private Dowding, it will be observed, found death itself the reverse of alarming. "As in my case [he observes] thousands of soldiers pass over without knowing it. If there be shock, it is not the shock of physical death. Shock comes later, when comprehension dawns. Where is my body? Surely I am not dead!" Dowding then followed his body as it was taken to a mortuary and stood near it all night, watching, as he expresses it, but without thoughts. Finally he "lost consciousness and slept soundly." His first idea on coming to himself was to look for his body which had disappeared. It had been buried or burnt; he never knew which. It was at this point that he first realized that he had been killed by a German shell. His description of his impression of the difference between his present body and that which he possessed when in the physical state is curious, though a little bewildering;—

"When I lived in a physical body I never thought much about it. I knew very little about physiology. Now that I am living under other conditions I remain incurious as to that

through which I express myself. By this I mean that I am still evidently in a body of some sort, but I can tell you very little about it. It has no interest for me. It is convenient. Does not ache or tire. Seems similar in formation to my old body. There is a subtle difference, but I cannot attempt analysis."

Describing his state of consciousness under these new conditions, he observes: "When I first-woke this second time, I felt cramped. This is passing, and a sense of real freedom comes over me. . . . I am simply myself, alive, in a region where food and drink seem unnecessary. Otherwise life is strangely similar to earth life." Private Dowding suffered at first from a sense of loneliness and solitude, but after a time met his brother, who had passed over three years earlier, and came down to welcome him. The brother took him to one of the rest-halls "specially prepared for newly arrived pilgrims." "Confusion [he says] at once dropped away from me. Never shall I forget my happiness. I sat in the alcove of a splendid domed hall. The plashing of a fountain reached my tired being and soothed me. The fountain played music, colour, harmony, bliss. All discordances vanished, and I was at peace."

THE ERROR OF SELF-ISOLATION.

In his next communication Private Dowding states that he is beginning to meet people and to exchange ideas, and expresses surprise that the only person he came across for a long time was his brother. The explanation given to him of this fact is that he was never in reality alone, but that owing to the isolated character of his life on earth he had shut himself up in his own shell and was therefore unable to realize the presence of those who were around him. The moral he draws from his experience

on the other side is that it is dangerous to live to and for oneself, and that the life of a recluse is unwise except for the very few who have work which requires complete silence and isolation. In this sense Private Dowding realizes that the war was his salvation through dragging him out into real life and association with his fellow-men. "Each of us [he says] creates his own purgatorial conditions." "If I had my time over again, how differently I should live my life. . . . I neither lived enough among my fellow-men nor interested myself sufficiently in their affairs." How many so-called Christians there are who, like Private Dowding, refuse obstinately to learn one of the most important lessons taught by the life of Him who was so often described as "the friend of publicans and sinners" !

A fresh shock was shortly after this in store for our friend. On returning to the rest-hall on one occasion he met a messenger from a higher sphere from whom he received a very decided cold-water douche. "Do you know [he asked] that most of what you have conveyed to your friend at the matter end of the line is quite illusory ?" The Messenger suggested that Dowding had better do a little living first in the new sphere which he had reached, before talking about it to his friends on this side of the barrier. Afterwards, however, having talked the matter over with his brother, he relaxed somewhat, only stipulating that he should not convey to his friends here the impression that his experiences were more real than they actually were. Our friend was ready to grant, looking back on his life from the other side that his experiences here had been in the main in the nature of Maya or illusion—"A long chain of illusory episodes, as he expresses it, with my poor little self in the centre." But he did not like to think that his impressions about his present life were

mere illusions also. How much, however, of what we learn of that part of the other world which impinges on our own is of a dreamlike character! How many of the episodes narrated, for example, in *Letters from a Living Dead Man*, partake of this unreal character, the people Judge Hatch met frequently living in what was obviously an entirely illusory world of their own created by their imagination; as, for instance, the good lady who fancied that she was living at some fresh boarding house, even more undesirable than its predecessors. Still the experiences, even in our dream states, illusory as we justly term most of them, are at least EXPERIENCES; and it seems to me that the illusory character of our life on earth does not greatly detract from its importance in so far as our own growth and development are concerned.

• REAL CAUSES OF THE WAR.

What will perhaps attract most attention at the present time in connection with the communications of Private Dowding are the remarks which he records as having been made to him in a later interview by the Messenger above mentioned with regard to the causes and real character of the war as looked at from a higher and more spiritual plane. These certainly give food for thought, and throw a different light on the position to that with which we are familiar through our reading of the papers and the literature generally of to-day. I am told [he says] that lust for wealth of one material kind or another was the real cause of the war. Nevertheless as the result of the war all the nations engaged will be far poorer than they were before." More interesting still is another point which has probably not occurred to many. The war, says Dowding, is, he learns, being turned into a celestial instrument. It is, in short, an

object lesson, to prove the impotence of material force. It is the faith in this which for many years past has been leading the nations, not Germany only, more and more astray from the path of truth, and has been plunging the whole world deeper and deeper into the quagmire of illusion. The moral of the whole cataclysm is the worthlessness of Prince Bismarck's gospel of "blood and iron."

"Material forces [says our friend from the other side] are becoming exhausted ; that is to say, the more they are used, the less they achieve. Strange thought ! People will realize that material force leads nowhere, is indeed an illusion. . . . Apparently the impotent clash of material forces is creating a kind of vacuum. Into this vacuum spiritual power is to be poured and poured. He had seen with his own eyes the reservoirs. The Water of Life fills them. High beings, God's messengers, guard the sluice gates. They await the word of command. Then will the Water of Life be released."

All this Dowding confesses is rather beyond him. as he observes : "I never used my opportunities during earth life. My spiritual nature atrophied." His brother William blamed the Messenger for telling him more than he could understand and as an antidote took him to a Hall of Silence, where strength and consolation came to him and he seemed to realize something of the meaning underlying the Messenger's words. "One great truth [he says] has become my constant companion. 'Empty yourself if you would be filled.' The waters of Life can never flow through me till I have surrendered my whole self." He advises his amanuensis to try and find the road that leads to this Hall of Silence which he believes is available even to those now on earth. Perhaps we may find a confirmation of

this idea in Mabel Collins' and Dr. Helen Bouchier's visits to the Hall of Learning, some records of which have appeared in this magazine. Such spiritual travelling does not seem altogether impossible if we may accept certain psychic records at their face value. The following remarks may, I think, be helpful to many at the present time. "War [says Dowding] roars through your lives. The thunder of it is everywhere. I am still unable to shut out its rumbling completely. Somewhere within the soul there is silence. Attain unto it. It is a pearl of great price. I never remember being taught its vast import when on earth. I begin to realize what is meant by the still small voice of God."

A VISIT TO HELL.

Another of Dowding's experiences was a visit to Hell. This seems to have been rather a dangerous experiment to try with a new-comer to the spirit-world. However, brother William needed help. He had been told off to rescue a soldier who had committed very evil deeds and had died cursing God and man. The journey did not turn out satisfactorily, as the soldier refused to come away. "Fear held him" But Dowding got his glimpse, and at least learnt something more of conditions in the spirit-world. An angel accompanied them. Without this assistance they would have been lost. One can understand how, through reading the narrative. "We descended [says Dowding] gloomy avenues. The darkness grew. There was a strange allurements about the atmosphere. Even the angel's light grew dim. I thought we were lost. At moments I *hoped* we were lost, so strong was the attraction. Something sensual within me leaped and burned. I thought I had emptied myself of self before undertaking this great adventure. Had I done so

I should have been safe, I felt the giant lusts of the human race. I could not keep them out. We descended deeper. 'I say 'descended.' If Hell is not a place how can one 'descend' I asked my brother. He said we were not moving in a physical sense. Our progress depended on certain thought processes evoked by the will." For Hell is a thought region where evil dwells and works out its purposes, and wherein are generated the forces used to hold mankind down in the darkness of ignorance.

Dowding was not allowed to go the whole distance with the Messenger and his brother, for the fear of disaster, but waited for their return in what seemed to him a deep dark forest. Another curious observation with regard to Hell is made in this strange narrative. "Contrary to belief [says Dowding] Hell itself, or rather that part of it visited by my brother, and the angel is brilliantly lighted. The light is coarse and artificial. It keeps out the light of God." To this terrible abode the doomed souls hasten down into conditions that are the counterpart of their own interior condition. For here also the law is at work. Hell is a hell of the illusions, and is indeed itself an illusion, 'Hell [says our author again] consists in believing the unreal to be real; in imagining that the only realities are the sense passions and the beliefs of the human I."

THE PHOTOGRAPHIC PROOF OF CLAIRVOYANCE.

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CAMERA REGISTERS THE INVISIBLE.

(BY THE REV. CHARLES L. TWEEDALE, F. R. A. S.)

THE contributor of this articles is the Vicar of Weston, Otley, Yorkshire, who has come into considerable prominence during the past two or three years in connection with his investigations in Psychical Research, and his work on "Man's Survival After Death" is admittedly the finest and most impressive presentation of the subject yet published.]

Clairvoyance is the power possessed by some individuals to discern spiritual beings, and in spite of the quibbles of opponents is undoubtedly referred to by St. Paul in I Cor. xii. 10, as one of the spiritual gifts possessed by the Early Church. It has existed all down the ages, and has been alternately accepted as a truth and rejected as error and superstition. Anciently it was universally believed in, and the Scriptures are full of incidents showing its exercise. In modern times, especially during the days of Tindall, Spencer, and Huxley, scientists, in the main, laughed at such things as fantastic fables, as did the majority of the laity. Of recent years, however, science has turned her attention to psychic things, and evidence has been forthcoming which has convinced many of the most eminent scientists of the present day as to their reality.

It has been my privilege and good fortune to have an experience which has scientifically proven the reality of clairvoyance, as will be readily perceived by the following particulars set forth in the form of an affidavit attested in the presence of a Commissioner for Oaths, by myself and the other two witnesses :

IN THE MATTER OF A REMARKABLE PHOTOGRAPH PRODUCED AT WESTON VICARAGE, NEAR OTLEY. IN THE COUNTY OF YORK.

We, Charles Lakeman Tweedale, of Weston Vicarage, Otley, in the County of York, Clerk in Holy Orders, Margaret Eleanor Tweedale, the wife of Charles Lakeman Tweedale, and Herschel Burnett Tweedale, the son of Charles Lakeman Tweedale, both of Weston Vicarage aforesaid, jointly and severally make oath and say as follows :

Firstly. I, the said Margaret Eleanor Tweedale, for myself say that on the 20th December, 1915, about one-thirty in the afternoon, my husband, my son, and myself were at lunch in the morning room, when suddenly I saw the apparition of a man, with a full head of hair and a beard, standing on the left-hand side of my son, and in close proximity to the piano in the said room. I immediately cried out to my husband and my son that the figure was so standing. I directed their attention to the figure, but they could not see it. My husband hastily left the room and brought in his camera, and took a photograph of the position where I still saw the semblance of a man. I produce the exhibit marked A, which is a true copy of the negative taken by my husband, showing the figure of the bearded man.

Secondly. I, the said Charles Lakeman Tweedale, for myself say that on the 20th December, 1915, I was present in

THE PHOTOGRAPHIC PROOF OF CLAIRVOYANCE. 41

the morning room of Weston Vicarage, along with my wife and son Herschel, and that my wife drew my attention to a figure which she saw in the room standing by my son's side, and although I could not distinguish it I immediately brought in my camera and took a photograph of the position where my wife still adhered that she saw the figure. The photograph marked as the exhibit A is a true copy of the resulting negative. I swear that the negative, which I personally developed, was in no way tampered with, nor did the plate leave my possession until it was developed.

Thirdly. I, Herschel Burnett Tweedale, for myself say that I was present in the morning room at Weston Vicarage, aforesaid on the 20th December, 1915, about 1. 30 p.m., when my mother suddenly drew my father's and my attention to the figure of a man which she saw standing on my left-hand side. Along with my father I was unable to see the figure which my mother said she saw. My father immediately left the room and brought in his camera, and exposed a plate on the position occupied by the figure as seen by my mother. The exhibit marked A is a true copy of the resulting negative. No other person was present in the room during the time the picture was taken except our three selves.

Sworn this 27th day of February, 1916, before me

JOSEPH WILSON,

A Commissioner to Administer
Oaths in the Supreme Court of
Judicature in England.

CHARLES LAKEMAN TWEEDALE,

MARGARET E. TWEEDALE

HERSCHEL B. TWEEDALE.

My wife described the man as a little man, and said that the top of his head appeared to be about on a level with my son's shoulder. She saw the figure move away from my son's side and pass round the corner of the table during the time I was fetching the camera. My wife and son continued sitting at the table during the exposure. The photograph shows my son seated, in addition to the figure of the man. The plate was developed almost immediately after the exposure was made, and did not go out of my possession meanwhile.

The plate was taken from a new box of quarterplates, and had not been previously exposed. No person of similar appearance has ever been photographed by me, or has ever entered Weston Vicarage during the time I have lived in it. Neither I, my wife, nor son recognise the figure shown in the photo. The camera is in perfect order, and no image of this kind shows up on plates exposed in the same camera shortly before or after this remarkable photograph was taken, conclusively proving that the figure is not formed by a "pinhole." No picture of a similar figure hangs on the walls, nor do we possess one. None of us were thinking of such a figure at the time of its apparition.

The ground being thus thoroughly cleared, we are faced with the fact that my wife clairvoyantly saw the figure of a man with a good head of hair and a beard which figure neither I nor my son could see. On a camera being brought and a sensitive plate exposed on the spot where the figure was seen by the clairvoyant a photograph showing a man with abundant hair and a flowing beard was obtained, which photograph was recognised by my wife—the clairvoyant—as being like the man she saw. The camera is an optical and mechanical apparatus

devoid of imagination, and which cannot be hallucinated. Thus the reality of the clairvoyant vision is photographically and scientifically proved.

And now for the last and not the least significant fact. The head of the man on the photo completely hides that part of the piano which lies behind it, conclusively proving that the man had a definite objectivity, although invisible to the normal vision of myself and my son.

The negative has been examined by several professional photographers who declare that it is perfect and that the image is as definitely and truly in the film as are the images of the pictures on the walls. The photo and negative has been examined by W. W. Baggally, one of the principal investigators of the Society for Psychical Research, and he, in the presence of myself and other witnesses said that the face was perfectly distinct and that he could see the hair of the beard. Sir Wm Barrett, F. R. S., late president of the Society for Psychical Research, and one of its founders, has also seen the photo and describes it as most wonderful. He also says that he can see the face clearly. Nothing visible to normal vision intervened in direct line between the lens and the place where the head of the figure shows up on the photo. The negative and affidavit are open to inspection.—*The Harbinger of Light*.

WHAT IS THE PHILOSOPHY OF DEATH?

THE Philosophy of Death is the philosophy of change; not of change in the constitution or personality of the individual, but of change in the situation of the human Spiritual Principle; which, instead of being situated in an earthly body, is placed in a spiritual organisation; and instead of living among the objects and personalities of the planet upon which the individual spirit was born, its situation is so altered as to fit it to live amidst more beauteous forms and in higher societies.

To the incurably diseased; to the oppressed and downtrodden; to those who are bowed even to the grave with grief; to those who are suffering and perhaps perishing in poverty; to those who are afflicted with the dread of coming death; to them, to all, I would say—Fear not, but follow Truth, tread boldly where she leads, and, with philosophic calm and a majestic bearing go on—through the seemingly mysterious process of death: Truth still guides, with light revealing to the awakening and more interior senses a habitation of harmony and blessedness.

Believe not that what is called death is a final termination to human existence, nor that the change is so thorough and entire as to alter or destroy the constitutional peculiarities of the individual; but believe righteously that death causes as much altera-

tion in the condition of the individual as the bursting of a rosebud causes in the situation and condition of the flower. Death is, therefore, only an event—only a circumstance—in the eternal life and experience of the human soul.

The lower we descend into the depths of mankind's history, the more we find that death has been unjustly magnified and exaggerated. It is distorted to be made the central horror around which all other horrors congregate; and it is the inevitable end from which none can possibly escape. The theology of all nations tends to falsify the nature of death—even the Christian theology presents to the enquiring mind the "dark valley of the shadow of Death," and also the "Monster" who is terrible and gigantic, even to the strongest intellect. But, as we ascend in the scale of human progress, we find already occasionally illuminated minds that pass through a process analogous to death as to be the same in all but its duration; and such minds uniformly testify that the transfiguration is interesting and delightful. I allude to those who have experienced the sensations which are wrought upon the human system by magnetic influences or who have otherwise had their spiritual perceptions sufficiently opened and expanded to behold some of the laws and universal tendencies of nature. In all ages of the world, and among all nations, there have lived such enlightened individuals; and with them are numbered Plato, Jesus, Swedenborg, Jacob Behmen, and everyone who is sufficiently advanced to enter into the spiritual or interior state (which state must not be confounded with the inferior exhibitions of somnambulism and the misnamed clairvoyance of unprogressed minds); and, in consequence of the vast accumulation of experience and testimony thus flowing through intuitive and pure minds, the world is becoming gra-

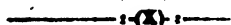
dually emancipated from the bondage which a false understanding of the nature and results of visible death has imposed upon it.

It is for the diseased and suffering, who feel and know that death is the only relief which they can expect from the character of their afflictions—I say it is for such especially that the following disclosures are made; and yet they are addressed to all; for I know that the high-born and intelligent mind cannot gather much consolation or truth from the present doctrines and philosophies of the world—the world which is yet clad in the habiliments Ignorance, and in which Error fashionably draped and masked, presides over the theologies which live, like useless plants, in the gardens of present civilised society.

Let us now turn to the investigation. As I have said, death is but an event in our eternal life. It is a change in the situation and in the condition of the individual. And as it is a law of nature that every true and spontaneous change is attended with an improvement and advancement in the condition and constitution of the thing which is changed, so is man's death to the outer world an important and valuable change in his situation and condition. In other language death is simply a birth into a new and more perfect state of existence. Nature, which is the only true and unchangeable revelation of the Divine Mind, is replete with the most beautiful and demonstrative analogies or with universal processes which perfectly correspond to the phenomenon of physical dissolution. Everything is being incessantly "born again," or changed from one state of being into another, and this change is being accompanied, accomplished, and confirmed by transitional movements or processes which mankind term death. For illustration let us think of a

little germ which lies hidden in the earth. First, it is warmed by the vivifying elements of nature, which invite its innate essences and principles to unfold themselves and display their legitimate tendencies. And forthwith the germ is changed—or, to keep the analogy prominently before the mind, it dies to its original form and mode of existence. Simultaneous with this death there comes forth from out of the germ new forms and organisations; that is, a new body, with many branches, is unfolded and developed. And so likewise by a constant and harmonious succession of changes or deaths or births in the various ascending forms and forces of the germ, the perfect flower is ultimately unfolded in all its fair and beauteous proportions. Everything which has motion, life, and sensation, and which has not attained the human form, is destined to alter its form and mode of being and every alteration is accompanied with a death among some, or all, of the parts and portions of the living organism. But there is no extinction of life, no annihilation of the personality of any human organisation or principle in all the interminable universe; it is merely the mode of man's existence that is changed by death and which mode in accordance with progressive principles, is thereby vastly improved and elevated.—ANDREW JACKSON DAVIS.

TALKS ABOUT SPIRITUALISM.



ENQUIRER AND THE MEDIUM.

(BY HORACE LEAF.)

ENQUIRER eyed the medium awkwardly for a moment, as if half afraid to speak. The recollection of all he had heard about members of this profession came vividly before his mind, and he wondered whether, after all, this man was part devil or part angel.

The medium devined his thoughts, and to help him over the difficulty said pleasantly, "Don't be nervous, that won't help matters. "Try the spirits, whether they be good or evil."

"I understand," remarked Enquirer somewhat dryly, "that you are able to communicate with the dead. Is that so."

"No," replied the other promptly, "it is absolutely wrong. Perhaps you mean the so-called dead?"

"There's not much difference, and you understand what I mean," said Enquirer curtly, somewhat displeased at this reply.

"Indeed," replied the medium earnestly, "there is a great deal of difference between the living and the dead, and unless you can realise the fact, I am afraid it will be useless for me to try and help you. From my point of view there are no dead."

Enquirer, who, after his previous experience concerning Spiritualism, was now always on the look-out for further information that might throw light on the subject, was not inclined to labour the point. But curiosity overcame his desire to avoid anything like a quibble, so he asked: "Why are you so careful to make your position plain."

"Because otherwise endless confusion may arise, and my labours come to nought. If we approach any subject from totally different standpoints, and persist in misunderstanding each other's ideas, we cannot hope to arrive at a common conclusion. If you come to me with the notion that I am able to derive information from people who have ceased to exist, my task of convincing you of their survival is made doubly hard; indeed, the result may merely be to convince you that in some way I am able to obtain information concerning them either from your mind or otherwise, which I do not scruple to pass off as obtained from those who have passed on. In other words, you may consider me to be a 'conscious or unconscious, fraud.'"

"You seem to feel your position to be very difficult."

"It is difficult, as I think I can soon show you. How many seances have you attended before?"

"None."

"That is to say you are ignorant of the nature of mediumship!"

"Not exactly. I have read a good deal about the subject."

"Which subject, mediumship or psychic phenomena?"

Enquirer paused for a moment, and then replied "Psychic phenomena."

"I thought so," replied the medium. "That's the case with most enquirers."

"But surely that's enough," said Enquirer. "Does not one include the other?"

"Yes, but it is mediumship includes psychic phenomena, not psychic phenomena that includes mediumship. That makes a great difference."

Enquirer looked puzzled.

"Surely you can see the importance and naturalness of the point," continued the medium. "It's demonstrated every day in regard to most matters. The process by which things are produced is very different from the things themselves. Everybody may use a telephone, but it's not everybody who knows how the voice is produced. Behind the mere use of the instrument there is a wonderfully complex and scientific series of operations going on, about which the public knows little and cares less. Why should it not be the same with mediumship?" he asked, smiling.

"I never thought of it in that way," returned Enquirer, wondering how it was he had not seen this aspect of the subject before.

"One is not likely to without personal experience, and during the first sitting the least will be realised.

"Books on Spiritualism and psychic phenomena seem not to help much on this side of the matter," said Enquirer. "They usually only tell of the wonderful experiences the writers have had, not of the difficulties the enquirer has to face. That hardly seems honest."

"It's honest enough, although perhaps not wise. We must forget truth is propagated by its reality, and it is the same

with a movement. Spiritualism can exist and grow only by its successes, not its failures. It is the same with all scientific facts. No one judges wireless telegraphy by the occasions when it doesn't work, but when it does."

"Ah! I see," returned Enquirer, almost excitedly. "A thousand failures cannot disprove a success. They only prove that the laws governing the success have not been properly abided by."

"Precisely. But in this case it doesn't work well for the mediums through whose powers the manifestations occur. They are nearly always left rigidly alone, and the consequence is, the average enquirer is totally ignorant of the peculiarities of psychic gifts, considers them to be without spot or blemish, and therefore beyond failure."

"Surely," said Enquirer, "there is some remedy against this, for, after all, it is unreasonable to expect ordinary gifts to be perfect, and always at their best."

"How much more should this be so with such extraordinary gifts as those of mediumship! I fear," continued the medium, smiling quietly, "you will regard me as a special pleader. Well of course, I am, but, believe me, it is a matter that reaches quite beyond mediums to the world at large, for the great truth of spirit-return is universal in its application, and should be viewed in that light. If people understood more of the facts and fancies of mediumship there would be less of the unkind, ignorant criticism that is so popular, and so often levelled at it."

"Well, after all, something ought to be done to better instruct the enquirer. It seems to me that Spiritualism is a very natural thing after all. I confess when I first saw you I thought it a bit eerie."

"It is well for you not to expect an easy passage. Not that you may not get something at the very outset that will be quite

convincing to you, but you may not. Spiritualism is a study to persevere with. People do not expect to learn such sciences as anatomy, physiology, botany and chemistry in a day. Months, and even years, are given to them, and even then there is much left to understand. Psychic science, as the study of Spiritualistic phenomena has been aptly called, is a transcendental science not only little understood by its best and most learned exponents but in all probability, through its peculiar nature, never likely to be fully understood in this world."

Enquirer looked amazed at this remark, and for an instant seemed to doubt the genuineness of his informer, for, after all, the medium *was* a special pleader and may have been only preparing his visitor for an unsatisfactory sitting. But with his characteristic open-mindedness, so foreign to some enquirers, he wished to hear the medium's explanation of this point, and told him so.

"Well, first of all, the idea of mediums being able to 'call up' spirits should be dismissed. That is a misleading and stupid notion based up a certain text much quoted by some religious critics of Spiritualism, who are more concerned with ancient theories than with modern facts. A clairvoyant can only describe the spirit-forms that show to him. The clairaudient can only give the particular spirit-message he may hear, and the materialising medium can only allow to manifest the spirits that are able to do so."

"Have they no power at all in these things?"

"Yes, they have the power of refusal. They can please themselves whether they will be the instruments through whom spiritual beings shall operate with this world or not. They have one other very important power, namely, they determine to a

great degree the kind of spirits with whom they shall communicate. Not the individuals, but the type."

"Then is it possible for them to get in touch with 'devils'?" asked Enquirer with a shudder.

"Perhaps so, if by devils you mean a certain class of individuals, for please remember there are probably no worse spirits than there are human beings, since the spiritworld, as we know it, is the abode of departed men, women and children."

Enquirer looked relieved. "That's not nearly so bad as one is led to believe," he said.

"'Satan and his host' may exist metaphorically, but certainly not actually. I should like you to always bear that in mind when dealing with Spiritualism," said the medium quietly, concluding by Enquirer's remarks he was not altogether free from the gruesome teachings of religion on this subject.

"Am I likely to meet some people who are in touch with vicious spirits, then?" asked Enquirer.

"I don't think you would be justified in expecting that to any great extent, if at all. There are two reasons for this: First, because people are seldom desperately wicked; and, secondly, because such people usually lose their gifts. They are taken away by higher spiritual forces."

"I should like to know how it is some spirits can communicate, whilst others cannot? This I gather from your statement to be the case."

"I cannot pretend to be able to tell you all, because I do not know all."

"Do you mean to tell me you do not know all about your own gift?" cried Enquirer. "If you do not know how these things are done, how do I stand?"

"You stand as well with me as I with you," returned the medium quietly. "Can you explain all about yourself? Can you tell me the exact nature of all, or even any, of your emotional and intellectual powers? If so, what is memory, and where is it kept? What exactly is seeing? Why doesn't everyone see alike? Have you, or have you not, a free will? If you can answer completely any of these questions you will be the first person to do so."

"But I do know something about them," answered Enquirer irritably.

"And I know something about mediumship, and will tell you some of what I know. But I want you not to be misled by thinking I know all about it. You should bear this in mind and it will help you later when you seek to fill up some of the gaps about psychic matters that no one in this world knows about."

"Well?"

"I will tell you what happens at the medium's end of the line, as it were; but please remember we only get the communication or whatever form of manifestation may occur after the scientific part of the work has been performed. In other words, we get something like the finished article."

"Can you give evidence of this?"

"Easily, It is well known that the best way to develop psychic gifts is to sit passively at certain regular periods. So essential is passivity that the person is expected not to think wilfully or move about. Now, you will admit that is not the way to do anything. For the accomplishment of any task we have to both think and act. Notwithstanding this inactivity, in course of time, where psychic powers exist, signs of development show.

Later the person may become an accomplished medium. The development is almost invariably gradual, and, therefore, according to ordinary law, and, of course, it is thoroughly rational. From these facts only one conclusion is deducible, namely, that some intelligence other than the medium has performed the task. It is the spirit-people who have done it."

"Do you suppose such a task is difficult,"

"Undoubtedly. There are some undeniable proofs that it is. Think of the enormous number of people who have passed over into the spirit-world, and imagine their anxiety to let their friends know of their existence. (Of course, I am supposing you believe in survival.) Then think of how few ever know of this. There is a 'great silence,' which we may be sure, under these circumstances, is caused by impediments too hard for the average spirit to overcome. What is more reasonable than to suppose in those instances where communion occurs, and these difficulties successfully resisted, that the entities have great knowledge and skill."

"Yes, but how do they acquire this ability?"

"How would you suppose in view of natural law?"

"Judged by our standard, it must be by study and effort," replied Enquirer slowly.

"Precisely. And we need not hesitate to accept this rule, for it is rationally inconceivable that any other means than those demanding personal efforts should be granted to beings undergoing evolution, especially in a moral and spiritual sense. It is a simple, unsophisticated fact that no one can be *made* good. That is entirely a personal matter."

Enquirer nodded in acquiescence.

"Take another point," continued the medium. "When on earth we function through a physical brain, and we know that organ has a lot to do with the intelligence of anyone. If it is injured, the mentality becomes affected correspondingly ; when a person dies, it is entirely destroyed. Now, supposing the dead can return and communicate, what a remarkable change the absence of the brain must impose upon them ! When communicating with this earth they would need to borrow somebody else's brain, and I need not elaborate the modifying effect that would necessarily impose, nor the great amount of skill the communicating entity would need to perform such a task with any degree of success."

"Obviously."

"That, my friend, is exactly what often takes place with a medium. If anyone wants my view of the whole affair, I shall be content to cry : Science, science, science !"

"By jove !" exclaimed Enquirer, who had followed the argument keenly, and who now realised its force and importance, "I never thought of it that way, yet it's all so plain."

"Few people think of it that way, including many who ought to have seen it long ago. Mediumship suffers as a consequence, and is left open to all kinds of bitter and ignorant critics, not a few of whom are themselves Spiritualists, though not mediums. This is not a difficulty with which mediums alone have to cope ; it is one with which the spirit-world in its efforts to prove to us there is no death has also to contend with. Remember, too, the intense ignorance that prevails on the after-death state."

"Simply because the Church knows nothing definite about the subject," said Enquirer bitterly, recalling his extremely painful interview with the minister.

"Unfortunately, the Church shows no desire for enlightenment about the matter," returned the medium, sadly, "for not only does she ignore our claims, but contests most fiercely against us by almost every available means, and this ignorance is her *forte*."

"More of that anon," said Enquirer. "Now that you understand me better, may I have the pleasure of a 'sitting' with you."

"You may," said the medium, "and I wish you success." With that they passed into an adjoining room.—"The Two Worlds."

H



SIR CONAN DOYLE UPON SPIRITUALISM.

SIR A. CONAN DOYLE, the eminent novelist, was recently interviewed with reference to his views upon Spiritualism. The "Reading" for this week states his ideas, as stated by himself, and they are sufficiently valuable to be read at every spiritualist meeting-place. The questions were put by the interviewer, and the answers were given by Sir Arthur.

"Does it not seem absurd that such things as moving tables should be associated with a matter so august as man's survival of bodily death?"

"So I thought at first, and it took some years of experience before I shook off the feeling that it is absurd to associate moving tables with religion. But the trouble arises from concentrating upon a detail and missing the larger issues behind it. If an unknown law is shown in moving a table or a tambourine, then it is the law and not the object upon which attention should be concentrated. This talk about details and missing the larger things is one of the peculiarities of the position. It is as if someone, in discussing the Church of England, were to miss everything about the spirituality and virtue of that Church, and to harp continually upon the absurdity of having an eagle to uphold the lectern."

"The difference seems to me to be that your religion is to some extent based upon the phenomena, but the Church of England is not based upon the lectern!"

"The humbler phenomena have little connection with the creed of Spiritualism. They are a device of the Great Designer, by which public attention is drawn to the matter. The higher phenomena, such as automatic writing and trance speaking, have certainly much to do with religion. They are the means by which the truth comes through. But I may add that the truths seems to me to commend themselves by their own intrinsic worth. They are the one line of thought which makes Christianity reasonable to me and to many more."

"Where do you find Christianity in other directions unreasonable, Sir Arthur?"

"The whole doctrine of original sin, the Fall, the vicarious Atonement, the placation of the Almighty by blood—all this is abhorrent to me. The spirit-guides do not insist upon these aspects of religion. All these points of mystical Christian philosophy centre round the death of Christ. It is the life which we have to take as our religious centre."

"Is not that Unitarianism?"

"Plus a great deal which I have never associated with Unitarianism. The Unitarians, for whom I have always had deep respect, look on Christ as a man. We look upon Him as a high spirit who became incarnated to give us an example. He is so much higher than man that He is nearer God—the Son of God, in Oriental speech. Of course he declared Himself that He was not God, and how people can keep on insisting that He was, in face of His own clear words, I can never understand. 'I and my Father are one'

means only that He was doing the work of God. The title 'Son of Man' is a beautiful term, showing that He had come to serve mankind."

"Unitarians, I suppose, would admit that Christ was a highly spiritual man?"

"A high spirit, in the sense we use the words, is something more than man. We hold that in both His moral and His psychical attributes He was more than man though, of course, infinitely less than God. There is a remarkable little book which impressed me much, upon 'Christ and Psychical Phenomena,' by Dr. Abraham Wallace. It made me understand the New Testament as I had never understood it before. In fact, I do not see how one could possibly understand many passages unless one had a knowledge of psychical matters."

"For example?"

"Well, take His words when the sick woman touched Him. They were, 'Somebody touched Me, for I perceive that virtue has gone out of Me.' This is exactly how a healing medium would feel. Notice also how in another passage it is said He could do no wonders in a particular city because the people had no faith. And yet our critics wonder when a medium gets no results with a hostile circle."

"Would you say, then, that the early Christians were Spiritualists?"

"Of course they were Spiritualists. Think of St. Paul, with his 'natural body and spiritual body'; and look at John with his precept, 'Believe not every spirit, but try the spirits whether they be of God.' Is not that exactly what a wise Spiritualist would say now who does not accept every message that comes to him, but tests them by his reason and by the general

body of information already recorded? The 'lying spirit' is unfortunately a fact now, as then "

"Does all this mean that Spiritualism is destined to be a new religion?"

"I hope not. I do not want one more sect added to the list. I want to see it as a unifying force, the very centre of the world's thought forming a rallying point upon which the Christian creeds could unite. At present a Christian is simply helpless before the materialist—and there are a hundred unconfessed materialists for one who assumes the name. What can the Christian do? He quotes texts and describes his own intuitions, but neither have any effect upon the materialist. There is not an atom of proof anywhere, mere legend and assertion. The analogy of Nature certainly is that death ends all. But the Spiritualist comes forward with the weapon the Christian needs—actual proof of continued life. His reward, as often as not, is that the Christian reviles him and accuses him of having dealings with the Devil. I can well understand the materialist reviling him for it is a very discomposing thing to have the ground cut utterly from beneath your feet. You must either be man enough to admit your error, or you must refuse to face the truth and take refuge in the assertion that everyone who differs from you is a dupe or a knave."

"You speak of the materialists as numerous?"

"They seem to me to be in a majority, not as an organised body, but as individuals. England is spiritually dead—a mummy wrapped up in ecclesiastical bindings. When the very things which they profess with their lips to believe are put before them as really true, they draw back in amazed incredulity. All this scoffing talk about 'spooks in the papers can only come from

people who do not believe at all in continued life. If they knew that those they loved were actually living on the other side, they could not apply a comic and vulgar word to them."

Sir Arthur did not recommend everyone to begin an investigation of psychical phenomena; at least, on the experimental side. "If one has lost some loved one," he said, "then one may with success begin upon the experimental side as did recently Mr. Wilkinson, who described his experiences convincingly in the 'London Magazine' for October. But in ordinary cases one should master some of the literature—it would take a long life to master it all—before any actual seeking for phenomena. The importance of phenomena is much over-rated. In the literature you will find ample proof by every law of evidence, without any experiments at all."

COMFORT FOR THE BEREAVED.

(BY ELLA WHEELER WILCOX.)

SINCE May 21, 1916, I have been passing through the Valley of Sorrowful Search, seeking for those who possess knowledge of life after death, to support the faith which I have always possessed.

It is easy to be satisfied with faith when the one who makes your earth world a heaven is beside you. But when that one goes where you can neither hear, seen or touch, and when the hours, days, weeks and months pass, with nothing to break the appalling silence and not one sight or sign is given to stave the awful emptiness of earth, faith cries out for knowledge, to ease the awful anguish of desolation.

Many of my friends have told me of comforting experiences and helpful messages received through psychics, and others have assured me of personal impressions which seemed to them convincing evidence of the existence of those who had passed out of the body. The following letter, however, brought me the greatest amount of comfort of any, and I am giving it to the public with the consent of its author because I believe it will help hundreds of others as it has helped me. The writer of the letter is Kate Jordan (Mrs. Vermilye), whose novels,

plays and moving picture dramas have made her name familiar to the reading world.

Kate Jordan has been my friend for more than twenty years, as was her beautiful sister, Martha, who died in the prime of her young womanhood in the spring of 1909. The affection between the two sisters was unusual in its closeness and complete sympathy. Martha's death, sudden and unexpected, was a crushing and colossal blow to Kate Jordan. Although many members of her family had died previously, Kate had always been a questioner and a seeker, rather than a firm believer, in the continuance of personality after death. Therefore the following statement made by her to me possesses peculiar significance. Replying to a letter of mine wherein I expressed despair of obtaining the direct proof which I seek, and in which I said that I believed my beloved must also be unhappy in his inability to communicate with me, my friend wrote as follows :—

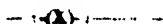
"Ella, Du Maurier says in 'Peter Ibbetson' what makes it all so logical in a way, that what is Beyond may be at times so incommunicable to mortals that it is not always possible to get even frayed edges of it over to our understanding. I know this was conveyed to me one dark wet day when I sat alone in deep grief for Martha, thinking how rebellious she must be at having to leave the world she loved so young. Then suddenly and softly the most ineffable joy touched me. I sat as one with every pore expectant—not moving. It was a breath of a feeling for which there is no name in language, and I had a sense as of golden sunlight rolling through the room and out. I came to reality, to find myself in the corner of the sofa open-eyed, just as I had been, the room shadowy, the rain pouring. It was afternoon, and I was, and had been, wide awake. Some-

thing out of the Great Secret had touched me, so beautiful so belittling to everything that humans call happiness, that I was thrilled and could not move. One thing this wonderful moment did for me—I never did, never could again, think of Martha as rebellious for having died. I knew she was happy, mine alone was the grief. On other occasions, before and since that marvellous moment, I have felt Martha with me, entirely in a vague, subjective way. I am sure that which you seek will yet come to you, perhaps most unexpectedly."

It seems to me the above interesting words from a brilliant and gifted woman must carry comfort and hope in this crucial hour to thousands of suffering hearts.—"Occult Review."

SALVATION ARMY AND SPIRITUALISM.

LIGHT BREAKING IN.



IN the New Zealand *War Cry* of November 11th is the picture of a dying woman beholding with her spiritual eyes a vision of departed friends "whom she had loved long since and lost awhile." It so clearly corroborates the experiences of spiritualists and our teachings that we have had the block copied and now gladly print it in these columns, that our readers may realise how the spirit world is using the Salvation Army to declare the glad tidings that there is no death, no eternal sleep, and that, as the Great Teacher said, "The dead *are* raised . . . all live" (Luke xx., Mark xii.). In a paragraph at the foot of the picture the *War Cry* says: "At the close of life the only thing of value will be the souls we have won for God. The vision shown in our picture was vouchsafed to a dying woman-warrior recently, who was sorely tempted before passing through the River. The converts of the years past filed by her, gladdening her so that all despair departed, and she lay for hours just radiant, murmuring, 'Bless God! bless God!'" We welcome this testimony from the Salvation Army. It is doing a wonderful work among all races in foreign lands, among the soldiers on the battlefields, in the slums of our great cities, among the criminals, the unfortunates, the homeless, the children, and all classes of society. It is a powerful witness for God in these days of spiritual darkness

and if the truth of angel ministry is recognised as God's way of dealing with mortals it will become a still greater power on the earth.

Many years ago when the mother of the editor of this paper was waiting for her release from the body her spirit eyes were opened, and she saw the friends of years gone by standing around her. She called some of them by name, and exclaimed with rapturous and smiling countenance, "Praise God! Oh, what a company; there they are,——and——. They are beckoning to me, but I can't get free yet. Yes, I am coming! Praise God! Hallelujah!" She was in an ecstasy of delight, and exhorted those standing around her to live a spiritual life. Such scenes often open out to the dying in their last hours.

In a former number of the *War Cry* a writer (C. A. Davis) wrote an article on the spiritual world and its people. He said: "They are in our homes, at our tables, by our beds — always with us, close beside us, witnessing us. . . . A great cloud of living, rejoicing presences have walked with mortal men through all the ages of the world—within touch of our hands if we could feel; within sight of our eyes if we could see. Heaven itself is all about us, real and glowing, and palpitating with beauty unthinkable to our crude sense, which only sees and feels the dust and grime, the clods and the stones. Sometimes, in the history of God's dealings with man, He has touched the dull nerves and opened the sealed doors of sense. . . . Our world is the place of shadows, castles of cloud and vapour, mist and mirage. Can you not almost see the faces of that great cloud of witnesses? See them pressing around you in the dark, which is no dark to them; in the lonely streets at night, when sin and despair and shame crouch in the back alleys; at the

meetings where you kneel by some sobbing creature coming home to his Father ; or in the quiet, saddened home, where you close the door and look about with a pang to see the empty places. Are there no times when, not seeing, we yet feel the nearness of the loving heart and the clasping arm—moments of sudden gladness in the midst of depression and sorrow, like a break of sunshine on a dark day ; and the moments of inspiration, as though a new fresh thought were whispered in our ears, or a hand pointed the way through crowding dangers and difficulties? We have our own in that great cloud of witnesses, and it is they who lean nearest come most closely to us, thrilled with our gladness, exulting in our victories, hoping for us in our failures. Not grieving for our griefs, for do they not look beyond with eyes from which the veil is lifted, and see the end of all grief, when death is swallowed up in victory? For it is we who are dead and fettered in the darkness of this lower world. They are alive for evermore and rejoicing in the unimaginable heaven lying all about us."

What words of comfort ! How uplifting and how strengthening. This is the teaching of the spirit, and we rejoice to hail our brethren of the Salvation Army among the heralds of the New Dispensation. Yes we are surrounded with the "great crowd of witnesses," and our loved ones and those we have helped will welcome us when we cross the border-line.

But there are times when the clairvoyant eye can see our angel friends standing close beside us. The late General Booth (see *War Cry*, October 2nd, 1897) said :

"I have a spiritual communion with the departed saints that is not without both satisfaction and service, and especially of late the memories of those with whom my heart has had the

choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain watchful in the night season. Amongst these, one form, true to her mission, comes more frequently than all beside, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed and beautiful wife."

Of a truth Spiritualism is, unconsciously, being taught in the Salvation Army, and its noble band of workers will yet find such indisputable proof of the nearness of the spirit world that they will preach it among all peoples.—"The Message of Life."

NOTES.

—:-(X):—

In Calcutta Spiritualism is gaining ground rather too fast. We are 'phoned at every ungodly hour to arrange to conduct private circles, all about this city. We have had to attend so many circles during last month as to interfere with our indispensable duties. But we have always thought of Spiritualism first then anything else; and made it a principle never to bargain this cult. The untimely appearance of this magazine is ample evidence of the difficult times through which we are passing.

We had rather an interesting circle at 2 Srinath Das's Lane, Bowbazar, at the house of Mr. S.M., an Attorney-at-Law. The party was composed mostly of Bar-at-laws and Attorneys. Strange to say the communicating spirit was a Britisher who had passed over from the field of Mesopotamia. He was an officer. The papers never made special mention of his name; but a reference to a Mesopotamia-returned man strangely corroborated all his statements to the veriest details. Our friends of the bar put him through a series of leading questions; and then he was subjected to a cross-examination which any junior Counsel might have taken a lesson from. Not for a moment this Tommy Atkins flinched under this fire baptismal; but went right through it

quite lustily and cheerily; and, it must be confessed, came honourably out. It would have cheered one's heart to have been taken aback by the dare devil overfrankness of this Britisher. The automatic medium was a secretariat clerk.

A second important seance we had in 6-4 Anath Nath Dev's Lane, in a haunted room. The defunct hostess of the house which has now changed hands, has not yet left her favourite room. But ten minutes after the sitting, she began communicating and frankly gave us a bit of her mind. She was rather getting fond of the palmist friend of our automatic medium, Mr. S. Chaudhuri, the Secretariat clerk. The pious gentleman the palmist was rather non-plussed at the prospect of this Spiritual amour, which no human laws can declare illicit, in spite of the fact that he is already a family-man with a devoted wife looking up to him for support! The amorous lady being a Hindu, did not see any objection to his taking a second wife, by way of digression, so to say. The object of her love, however, strongly objected to this sort of arrangement and very earnestly prayed for exorcism. At last after much cajoling she consented to change quarters, but not the house removing to a room down stairs; but she has not yet carried out her promise; rather one night tried to possess our automatic medium, when her love was away to his native place and in his family! She would allow no other spirit to communicate, and is trying to prove herself a veritable vrigo of the Bhowanipore type who has not been yet exorcised by any exorcist whatever.

We had a third circle in a mansion in Syambazar Street. The party is a religious brother-hood, all brother-chelas of a re-

nowned Yogi,—now in bliss. The communicating spirit was one Krishnananda Bharati. He wrote in beautiful, Benarasi Hindi; terse, idiomatic, bright, pithy and at the same time racy. The automatic writer in this case can scarcely scribble his Devanagari, and is quite indifferent in Hindi. But the spirit wrote in a rapid and beautiful hand in letters of the Bombay type. The Swami gave the party some very high toned advice, culled mostly from the Vedānta, often breaking into Sanskrit aphorisms. The subject matter is too esoteric in its nature and too sacred to be declared to anybody and every body. There were answers to personal questions made by earnest workers who are going through a regular spiritual training. Suffice it to say that his other communications were of a corroborative nature. We had two sittings with the Swami; and we have been asked to have other three consecutive sittings to finish his course of lectures.

We had a fourth seance at 10 Nilmoni Mittra's Street. The circle comprising of Theosophists mostly. This party has kept an open and unbiased mind to carefully examine and classify spirit communications,—to see if any spirits of any higher planes actually communicate. We would, were it possible, have our generous and sympathetic Theosophist friends, present at the Syambazar Street circle which is composed of very respectable people, very pious and spiritually high; such a circle is just the circle to attract the spirits of higher planes. They keep the room swept of all shoes, incense is kept burning during the sitting, sacred music and hymns purify the atmosphere and the sitters sit in Yogasana, and go on breathing in and out the mystic *Om* all the while. In such a religious atmosphere with the highest spiritual development process in action, it is nothing strange

that higher spirits are attracted by such a devout circle. It is verily the Theosophist's mystic circle with occultism in full swing ; and even the most fossilised Theosophists can take no objection to a circle in which one of their Mahatmas may find it not impossible to manifest himself. In the 'Theosophists' circle communications were made, but as the whole thing is *Sub Judice*, we refrain from giving our readers any information just now.

A good many other sittings were held at 40 Grey Street. They were rather of a personal character. Any inquirer is, however, welcome to our seances, provided he comes with the earnest spirit of an inquirer. sf

WITH the rapid advance of Spiritualism in all parts of the world, it has become incumbent on every Spiritualist who is true to his faith, to bring to light all possible informations he has been favoured with through the good offices of the invisible helpers who serve as guides to our seances. This comparison of notes is the surest basis of a general spiritual upheaval of the human race which the conflicting churches of the world have so long tried in vain to bring about. No seance worked with the help of a reliable medium can fail to corroborate facts already known about the hereafter, and often startling truths are revealed which takes the breath away of the sitters.

I. It has been often found that a communicating spirit does not care to give his name. We have been advised by our Spiritual guides,—*not to urge the spirit for the name*; but put such questions to him—"Are you known to any of us or our friends,

as a friend or a relative?" And if personally known, please ask him—"When and where did we last meet? How old were you then? At what age you passed over?" "How did you pass over, by disease or accident? What was the nature of the accident?" "Is there any mutual friend?" "Were you a married man?" "Is your widow living on this plane?" Such questions generally help in establishing the identity without exposing the spirit.

2. *It is not good manners to let the spirit know that you are suspecting him and that you disbelieve his statements.* You must have patience and control over your feelings, till he leaves you.

3. *Never have sceptics sitting in private seances where you have no physical mediums.* Spirits generally come to communicate in a friendly spirit, and the harmony of the relation on which alone success depends, is broken by disbelief or want of belief. Our feelings are as much human hereafter, as here.

4. *Please take special note of this law—that if in a seance you concentrate on a particular personality, you are generally bound to fail.* Our will-force is not strong enough to control the spiritual planes so as to compel a particular personality to manifest itself to you. In your present condition, can you will your friend to come to you from a distance by mere thought projection and will-force? If you cannot do that, rarely expect any such thing on the astral plane where the counteracting forces are manifold and very strong. You can only come to your dear one through loving thoughts and through the good offices of the spiritual guides who generally find out if it is safe to allow your dear one to appear at the seances. Come to the seance with a blank mind, if possible.

5. Avoid all points, in your questions to the spirits which may lead to controversy and loss of harmony, as re-incarnation, actual hell, actual heaven, &c. Leave all that to the spirit to communicate to you when necessary. They do not come to discuss with you but to inform and benefit you.

6. *Do not cross your legs, while sitting, nor fold your arms, nor close your mouth.* These neutralize your electricity and magnetism. Sitting in Indian fashion with the legs crossed retards action in a circle. Use chairs if possible.

7. *Avoid professional mediums as visitors.* They may be sitters.

8. *Never talk to two different spirits at the same time.*

9. Be as respectful and familiar to a spirit as you were to him in life.

10. *Never smoke or use snuff in a seance.*

11. *Never hold seances just after meals.*

12. *Never drink before or during a seance.* Avoid intoxicants

13. Let there be no noise, no disturbance in the seance room.

14. The light, if any, may be shaded *rosy*.

15. Never talk lightly in a seance.

16. Always be prayerful, respectful and patient.

17. Never invoke two guides at the same time.

WE gladly make room for the following received from an esteemed friend:—

Swami Brahmananda of Ganderia Asram, Dacca, is known to our readers as Kumaranda Brahmachari who did the open air materialization at 83 Rajballabh Street, where our well-known spiritualist brother Mr. P. K. Roy lives. Now this Swami has come to Calcutta and is staying there. We saw him there;

he has had some very sad experiences in his kind attempts to benefit the bereaved. At one place in open day light and before eight or ten of outsiders who had come to visit the Swami, then staying at a disciple's place, a *Brahmadaitya* (the earth-bound spirit of a Brahmin) paid him a visit, seen by all, in a room just shaded from the noon day glare. The Brahmachari talked to the Swami before the others, complaining bitterly of the filthy refuses cast about the tree where the spirit lived by the female members of the disciple's family. The spirit said, unless they left this habit, the family would have to bear the dire consequence of the spirit's wrath. The spirit was clad in *tasar* (a kind of silken *dhuti*), had his holy thread across his body, and was wearing a pair of wooden sandals (*kham*). He looked like an ordinary mortal, only his form appeared then like bioscopic forms with a white halo round his head. The audience was stupefied by the presence and some fainted away outright. The spirit then related to the Swami the circumstances under which he had to leave his body; for his was no natural death and also hinted to the Swami how he could be liberated. The swami took down his earthly name and address and the address of his living relatives, who, on the request of the Swami, gave his *pinda* at Gaya and the family has no further fear of the spirit.

The Swami also told us of another case in Dera Dun—where some European gentlemen requested him to materialize some of their departed relatives. At their earnest and repeated requests, he materialized the deceased wife's form of one of the gentlemen. The spirit held a conversation with her husband *through* the Swami, for her voice was not audible to the husband and the answers given by the spirit to the husband's queries, fully

established her identity. The names of the parties in both these cases are known to the Swami, but as there is much of family secret involved he has asked us not to mention them. However any sincere inquirer may refer the matter directly to the Swami—who will go to Tittagarh soon and thence to Puri.

PRIVATE seances were held at 40 Grey Street regularly for about a month. Raghbir Singh of Multan, Sub-Divisional Officer, Irrigation Department, an earnest spiritualist, took the trouble of an expensive journey to Calcutta for the special purpose of opening up communications with his departed brother who had left him in 1908.' On the first seance with him the circle was composed of total strangers to him. The year of decease, even the month, came out to be correct but not the date, neither the names of the deceased' ancestors. Here is a nice case for Spiritualism. Well, Raghbir Singh knew all these answers, they were his thoughts; now if the answering intelligence was merely the subliminal consciousness of the automatic writer, and this consciousness or the subjective mind can receive telepathic impressions, which the author of the *Laws of Psychic Development* has taken so much pains to prove, why could not the subjective mind of the automatic writer draw upon the thoughts of Raghbir Singhji to give correct answers?

Again, if it was the objective mind of the automatic writer that was answering, how could he give some correct answers about matters quite unknown to him, questions relating to year and month and such others details? Then, evidently here, some other intelligence was working and if that intelligence be called a spirit—why could it not receive telepathic messages? If he was

a real spirit, he ought to have given the answers from the responsive thoughts of the questioner ; for it was he and he only that could give the correct answers. It was found in no time that Raghbir Singhji's brother Peshwar Singhji's spirit had not come ; that the intelligence was a mere sham or might be what the Theosophists call "shell" or a wicked spirit bent on fun making. For the spirit would sometimes speak in enigmas and use puns. Evidently some was enjoying a fun at the cost of our honoured brothers.

The second day's seance was held at the residence of Raghbir Singhji's nephew's place at Talla near the waterworks, This time, too, the spirit gave out his name as Satis Chandra Bagchi of a certain village of Jalpaiguri, Bengal. He said he should be able to communicate with Peshawar Singhji but went on fun-making and giving no direct answers. By the bye,—this case was brought to the notice of Brahmananda Swami by Raghbir Singh who told him that Peshawar Singhji had re-incarnated. But Spiritualists are no re-incarnationists generally and our brother Raghbir was no exception. But this second failure obliged him to request Mr. P. K, Roy to hypnotise Babu, Dijendra Nath Chowdhuri of 96A, Grey Street, a medical student. Under hypnosis he saw everything dark, but when he began to perceive lights, he felt no way inclined to leave his body and to personally go into the astral plane and see if there was no trace of Peshawar Singh in the hereafter, by inquiring of spirit guides. So he had to be given up. Raghbir Singh then himself offered to be hypnotised but owing to swarming mosquitos' bites the conditions were unfavourable. Another attempt will soon be made as the solution is awaited with bated

breath both by re-incarnationists and spiritualists. More in our next.

MR. REGINALD B. SPAN says in the "Occult Review" that Daniel Dunglas Home was the most remarkable spirit/medium of modern times. He was born at Portobello, near Edinburgh, in the year 1833, and in his ninth year was taken by an aunt to America, where he resided with relations until 1850. Two years previously the rappings at Hydesville started the movement known as Spiritualism, which spread with remarkable rapidity through the States. Home was one of the first mediums to appear in public, and for the next five years, after leaving his uncle's house, he gave seances in different parts of New York receiving hospitality in return, but no definite payment as a medium.

His powers at this early age attracted the attention of some of the most eminent people in New York, and his seances attended by well-known literary men, judges, editors, professors and clergymen.

In 1855 three gentlemen of New York subscribed a sum to pay Home's expenses for a tour in Europe, and in June the young psychic arrived at *Cox's Hotel* in Jermyn Street, London, where he commenced giving seances in different parts of London being sometimes the guest of Mr. Cox and sometimes staying with Mr. J. Rymer at Ealing, where his principal seances were held. Lord Brougham, Sir E. Bulwer-Lytton, Sir D. Brewster, Robert Dale Owen and Dr. Wilkinson were amongst the first to attend his meetings. From England he went to Italy,

France, and Russia, staying with people of rank and wealth and giving exhibitions of his marvellous powers. At the Tuderies he gave seances for the Emperor and Empress of France and in Russia he was presented to the Tsar at Petrograd, whom he greatly interested with his psychic powers.

In the year 1859 Home married the daughter of a Russian nobleman and returned to London with his bride where he resided for the next twelve years. His wife died in 1862.

Later, his impecunious position was relieved by the gift of £24,000 from a Mrs. Lyon, a wealthy lady who wished to adopt him having no natural heir, and Home in his turn took the name of Lyon, as an addition to his own. Six months later, Mrs. Lyon, regretting her action, quarrelled with Home and demanded that the money should be returned. Home objected and the case went before the court. The verdict was given in Mrs. Lyon's favour, and he was ordered to return the money as it was considered that it had been given him "not as an act of volition uninfluenced." There was no charge of fraud against Home, nor of illicit influence, but all the same it was a shadow on his blameless career.

Home married again in 1871 a Russian lady of considerable fortune and a year later he gave up his mediumship, severed his connection with friends in England, and retired to private life on the Continent, where he died from pneumonia in June, 1886. His last sittings were given to Sir William Crookes (the famous scientist) in the years 1870-72. Sir William considered that Home was above suspicion, though he had been subjected to the most severe tests. In a speech before the Society for Psychical Research the scientist stated: "To those who knew him Home was one of the most lovable of men, his perfect genuineness and uprightness were beyond suspicion."

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be accessible to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over*, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given, as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be,

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which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has the accumulation of human folly, vanity, and error, this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

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